

SOLAR FESTIVAL NUMBER.



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress



VOLUME XX.

ESTERO, FLA., OCTOBER 16, 1906.

NUMBER 19.



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ASTRONOMY

RELIGION

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The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

Make Money Orders payable at Estero, Fla., to The Guiding Star Publishing House, and address letters containing same to the same office.

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Published Every Tuesday by The Guiding Star Publishing House, Evelyn Bubbett, Manager, Estero, Lee Co., Florida.

Terms, \$1.00 per Year in Advance.

Foreign Subscriptions, \$1.50 per year.

THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KOreshan UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates, communism, not only of the goods of life but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xx. No. 19.

ESTERO, FLA., OCTOBER 16, 1906. A. K. 66.

Whole No. 680

The Fundamentals of Koreshan Universology.

The Evolution of the Stars of the Human World; the Origin of Life; Matter and Spirit Correlative and Interdependent; the Structured Cosmos.

KORESH.

COSMOGONY.—Continued from last issue.

IT IS BY VIRTUE of the successive creation of the Son and his absorption into the central Deity, that the central Deity perpetuates his eternity, eternal supremacy, and eternal continuity as the invisible God-head. The creation and absorption of the central Son do not complete the final fruition of the creative power. Regeneration multiplies the Sons of God; this multiplication in the fruition of the processes of evolution brings forth the anthropostic stars, or the stars of the human race, as the central star in the center of the physical heavens brings forth the stars in the physical heavens, of which the anthropostic stars are the correspondences.

The doctrine of evolution provides that each kingdom precedes and effects the causation of the succeeding kingdom. The present development of the human race does not, in the least form, represent the character of being which we find to exist in the great cosmic egg. We see that form and function are eternal by virtue of their very form and function. Its product is not complete, in its least form, until that form and function embrace the property of perpetual life which we find in the great cosmos. We can only infer, then, that the process of evolution is not complete; and we set about to discover the quality of life to be unfolded, that will show the signs of form and function which are observed in the great cosmic structure which we see to be eternal.

Have the laws and processes of evolution exhausted their powers in the production of this mortal, sinful, dejected, competing, and corruptibly disintegrating

thing called the human being? If this is the best that God or the creative power can accomplish, then this power is an abject failure. But this is not the limit of the powers and possibilities of the law of evolution. Evolution could not progress to a higher standard until the law of involution had produced its arch-natural and immortal germ. This germ was in the production by involution of the type; namely, the first begotten, the veritable Son of the universe, the Son of God. Now, when the universe has brought forth its first-begotten in the involution of the Son, the processes of evolution of the highest order could, by multiplication, bring forth the Sons of God, the arch-natural kingdom, the kingdom of immortal men. This is the immortality which the Son of God predicted and promised in the beginning of the Christian era, to those who would believe in his name and become obedient to his laws. The sign Aries has passed through the constellation Pisces, and is now culminating that constellation. This is the indication of the end of the dispensation or age, and there will follow another dispensation, the fruition of which will be the production of another superior and immortal race. This race will be biune, involving the male and female functions in the one biunal form.

THE BIUNE BEINGS CONSTITUTE THE ORDER OF MELCHIZEDEK.—It has been declared that the Lord Jesus was a High Priest forever after the order of Melchizedek. The High Priest is the one who sacrifices for the order for which the sacrifice is ordained. The Lord came as the firstfruits of a definite order of beings. To

produce that order, his life had to be sacrificed. The final sacrifice was made complete in his absorption into Deity, for which he had to sacrifice all of his material and natural desires. In the sacrifice of these he was absorbed into Deity in his ascent, and into the human race in his descent. In his descent he became the implanted germ of reproduction, and thence the biune High Priest and parent of the arch-natural order; namely, the order of Melchizedek, the Sons of God, the offspring of the universe in multiplication. These Sons of God will come now at the end of the Christian dispensation, as the sign Aries passes out of the constellation Pisces into the constellation Aquarius.

THE ECLIPTIC WILL MOVE DOWN ONTO THE EQUATOR, OR THIRTY DEGREES ON THE SOLSTITIAL COLURE. THIS MEANS A GENERAL PHYSICAL CATASTROPHE, AND AT THE SAME TIME A SOCIAL REVOLUTION.—The ecliptic is preparing for a movement of thirty degrees on the meridian called the solstitial colure. This will bring the ecliptic about seven degrees below the present equator. The limit of the movement of the sun north and south will then be about fourteen degrees. The north and south polar axis will be proportionably shortened, and the habitable portion of the earth will be reduced to this space. The coming social revolution will correspond to the physical change to be wrought in the universal catastrophe.

THE ABSOLUTE DESTRUCTION OF THE COMPETITIVE SYSTEM, AND WITH IT THE MONEY POWER.—Municipal ownership is as much a fallacy as private ownership. Public ownership of all public utilities will be substituted for private and corporate robbery. There will be no labor-unionism in the new order. If there be any necessity for labor-unionism now, it is merely as a destructive force; and the destructive forces are not the building forces. But we will leave the question of sociological science for later consideration.

LIFE AND ITS ANTITHETICAL CO-ORDINATE—DEATH.—The human mind is constructed on certain lines and for definite purposes. The organs and faculties are developed and adapted to the uses designed to meet the demands of their uses. The function of ratiocination includes both the faculty of comparison and of contrast. Life could not be thought, much less analyzed, without the application of these two faculties; therefore there must be something the opposite of life with which to contrast and to compare. This something is death. The consideration of death in comparison and contrast enables us to define life.

Sir Oliver Lodge in his work entitled "Life and Matter," in which he criticises Haeckel, largely for his assumption of positive knowledge, but in which he leaves his readers in doubtful uncertainty as to what he himself thinks, rather hints at the conclusion that life and matter are coördinate opposites. Life, in his estima-

tion, seems to be the active force which he carelessly denominates energy. Let us reiterate the statement that energy is neither matter, nor the essence or spirit of matter. Energy may be applied to matter, and to the various essences or ethers into which matter can be and is transmuted. Energy does not mean anything but work; *en* (in), and *ergon* (work), are the roots from which we derive the term energy, and this derivation means precisely what the word implies, and nothing more. Electricity, magnetism, light, and heat are the ethereal conditions into which matter is dissolved when it reaches that stage of agitation in which the atom cannot longer maintain itself in the form of matter. These essences are as substantial as matter, but they are not material. The writer discovered the substantiality of the qualities falsely called energy by the physicists, in the year 1870. The term "in work" applies equally to the activity of matter and to its ethereal solution. Their work depends upon their relation to each other. They work both to build up and to tear down. The building up process is distinctively differentiated from the disintegrating or tearing down operations of the activities of matter and its spirit.

Energy is of two general kinds; namely, the energy of destruction and the energy of construction. We mean the work or activity of both spirit and matter. For illustration, let us take the human organism which, visibly and tangibly, is in the organic form of constructed matter, in which are operative the forces which we have variously denominated spirit, soul, mind, etc. When the body is active it is in work; but it is not in work without the coördinate operation of its soul and spirit. They work and act together. They are both in work (energy), one as much as the other.

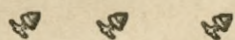
What is force as distinct from energy? A horse may possess a certain amount of pulling power even when he is at rest. This draughting power is his force. If that force be put into motion, the horse is in work or energy. A ton of coal at rest has a certain amount of force, but it is latent. Ignite the coal and it begins to work; this is its energy. It belongs as much to the matter as to the invisible ether or spirit. Work may tear down or it may build up. These are two diametrical operations—the tearing down process makes toward death, while the building up process makes toward life.

Life is attained when the building up processes have overcome the tearing down processes, and the perfect structure is formed into its integral perfection. This obtains with the human organism when it has so attained the form and function of integralism as to constitute it the organic microcosmic creation. Study the character of the Christ as the integral masculine and feminine structure having attained immortality, and then remember the declaration of his own integral be-

ing, in the enunciation, "I am the way, the truth, and the life." He was life; he was the source of all creative activity; in him resided the origin and the destiny of being. Cease to look for the beginning of life in the laboratory of the chemist, but rather in the perfection of structural organic order, both in the macrocosmic and microcosmic increment of integralism.

The tendency toward life progresses within the matriculating cell embodied in the parental integralism in which the creating processes are operative, and in which the developing life is nurtured. The protoplasm of universal integralism from which universal evolution derives its powers of recreation, must possess within itself the impressions out of which universal evolution obtains. The protoplasm of the elephant has within it the impressions of the parental forms and characteristics, otherwise the protoplasm could not induce the gestation of the progenated offspring. The parental quality is impressed within the protoplasmic increment of the new existence. What is true of the elephant or any other organic characteristic, is also true of universal existence.

(TO BE CONTINUED.)



THE APPEARANCE OF THE POLITICAL HORIZON.

Hearst as a Progressive and Expansive Character; the Decline of the Democratic Party; Bryan and Roosevelt.

KORESH.

IN VIEWING THE POLITICAL OUTLOOK in perspective it is well, first, to entertain an appreciation of some factors in the torrent of mental acceleration, which may escape the superficial observer—the rapid transitional forces operative as psychological impulses and the great intellectual combinations toward social education, fortified by financial ability devoted to the cause of human amelioration. With the democratic party the parting of the ways is no more a matter of speculation. The masses are unmistakably cutting adrift from those modern moorings which have identified them with the "Plunderbund" of the monopolistic control of New York City, and through this piratical power New York state, and hence largely, through this, the nation. The rank and file of democracy have been touched with the psychological force of social evolution, and can no longer be controlled by the brutal element of the human race, accentuated by the influence of the potential force of the money power.

The term democracy, as we employ it, can refer equally to democracy as a party or as a national principle. The democracy of the nation will not longer tolerate a classification which associates democracy, as a principle, with that great soulless and corporate commercial power whose only use for the industrial world is to utilize it for the aggregation of its products for the special benefit of the "Plunderbund." Democracy

is rapidly availing itself of the utilities of the discovery that the monopolistic control of the legislative functions of the city, state, and nation is distinctively undemocratic, and that devotion to a den of thieves because it has attached to it the name democracy, is no longer a sacred obligation. The financial end of the democracy of New York state (the end which has manipulated the situation from the standpoint of political plunder) will resort to any measure and enter into any conspiracy to accomplish its purpose—the robbery of the people, the exploitation of which has become the stock in trade of the piratical combinations. The government of the city, state, and nation is in the hands of the plunderers, maintained by the use of what is called the voice of the people, but so manipulated as to render it the voice of plutocracy.

The masses of democracy are cutting loose from that political supremacy and pollution into which the politics of the country has degenerated. It may seem that the influence of one distinctively potential character is determining the force of this current of dissatisfaction with the uses to which political ascendancy has been devoted. Democracy and the "Plunderbund" are no more synonymous terms, because the parting of the ways is a new and distinctive demarkation. This division of sentiment and determination is a question of psychological development; but to give it character and to control its power for those uses for which it has been generated, there must be the directing genius who is so far-sighted as to go just enough in advance of the tide of public sentiment to be recognized as belonging to the spirit of the social movement.

"No man has heard the wail, 'save us from Bryan!'" The pitiful wail, however, is ascending from the throats of the plunderers of the people, "Save us from Hearst!" The "Plunderbund," with all of the plunder looted from the people through political intrigue, is of no avail unaccompanied by votes enough to carry out its hellish inclinations and purposes. If we analyze the relative political possibilities of Roosevelt and Bryan, we find Roosevelt tried and true to his convictions; and we find that those convictions, according to Bryan and the testimony of his friends, are identical with those of Bryan. Even in the matter of public ownership, which Bryan so enthusiastically advocated on his return from Europe, he now says that he goes only so far in that direction as has been iterated by Roosevelt himself; and he means that if we can regulate the trusts in no other way, we must place these great public utilities in the hands of Government control.

Nothing vacillating now will do for the psycho-tangential repulsion from the haunts of the desecrators of human liberties. Roosevelt represents a force of restraint which the plunderers have occasion to fear; but when it comes to the question of salvation from the

people, which will soon be the cry of the plunderers, Roosevelt may be the only hope, because there still remain the thousands who have never yet realized that the masses of the people have wants which ought to be attended to by the united efforts of the commonweal. The element in Roosevelt that was radicalism two years ago, is now conservatism; and the power in Bryan which confronted the single-standard plutocrats is eliminated, as a force of opposition, through the economic provisions of Nature in her extra yield of the stuff contended for by the single-standard money hoarders and their adherents.

It seems from the testimony of Bryan and his friends, that there is no difference between Bryan and Roosevelt except in the name which each bears politically, and perhaps in the matter of tariff (which the ordinary folk have never understood), and Bryan's opposition to the Government's tendency toward centralization. One of the weak points in the political aspirations of Mr. Bryan, is his determined opposition to the Government's acquisition of the Philippines and other colonization schemes. The course pursued in the acquisition of island territory and the increase of military and naval power are tendencies yet popular with the people; and no maudlin sentimentality is going to take with a people who at heart is infatuated with the worship of military and naval heroes.

It has come to the point of a political conflict between the money power and the masses. Hearst is just sharp enough to obtain a visual perspective of the political arena, and energetic enough to marshal the forces which, when it comes to the exercise of the one controlling element in a democratic government, are finally to settle the question of political rights. The money power is not of a character to sit tamely down and submit to the dictation of the rabble. When it comes to the possession of that to which the votes have settled the right, the people are up to quite another proposition. When trickery does not answer the purpose, then it is fraud; and when this ceases to be effectual, then it will be the force of arms.

Neither Roosevelt nor Bryan is a progressive character. They have expanded to their limit. Roosevelt has not accomplished all he desires along the lines of public advance and improvements, but he wants to develop on conservative lines. Bryan is rather inclined to think that the country is large enough already, and that we should be content to stand still in our present attainment. Hearst is an expanding character; he has not attained his sociological nor his political amplitude, and he can keep pace with the genius of sociopolitical progress. Another year will not find Hearst where he stands at the present time. When through his press he declares that the corporations have shown the stupidity of competition, something is in the wind.

If competition is stupid, then he is the man at the right time to make the point so blunt and conspicuous as to be seen by even the labor-unions. Whether or not Hearst is elected to the gubernatorial office of the great state of New York in this campaign, the money power has not finished with him. It is possible that his influence is more needed in the open fight than in the office of governor; this remains to be seen. He has not begun his fight with the power of oppression under which the masses of the people are ground to earth.

We look for an acceleration in political velocity in the Hearst momentum, for like a comet, the train he carries with him is not necessarily in the rear, but abreast of the lenticular nucleus which but reflects the mental projection that gives him impetus. He moves toward 1908 with a swelling velocity which portends an elimination from the field of politics of the corporate and monopolistic power which now weights the franchise of the American citizen with a burden so ponderous as to be rolled from the back of the burden-bearer, the democratic ass, which brays for the benefit of the money power. If competition is stupid, then the money power is more so.

From the *Telegram* of New York, we learn that Mr. Parkhurst comments as follows: "If when Mr. Hearst first came to New York he had fallen under wholesome influence,—and I understand he is susceptible to influence,—he might have done a great deal for the city; but he has not had a wholesome effect as a man and as a journalist. His influence has not been for the good." The *Telegram* further says: "Hardly a nice prescription from an old doctor." We say a very nasty prescription, but about what one might expect from a frog croaking from a stagnant pool.

Between the disaffected masses who carry the burdens of the day, and the great corporate and soulless commercial force of the world, there is a great body of conservative people who never think, but who are comfortably situated and who believe the parties, as they are conducted, constitute the bulwark of national progress and security. Into these ranks the force of revolution must gain an entrance. When these middleclasses begin to understand (while they wait for the times to rally) that the oppression of the money power has made it impossible for the middle men of the commercial field to compete with the great corporate institutions of the times, and that there will be no return to the opportunities which the field of competition once offered to any who cared to make the effort to compete in the lines of trade, they also will begin to awaken from the political lethargy into which they have fallen and are slumbering.

The new Jerusalem is already gathered, and is ready to descend as John saw and predicted.

THE PROCESS OF THE POTTER AND REFINER. *

DR. J. AUGUSTUS WEIMAR.

Jer. xviii: 2.—“Arise, go down to the Potter’s house.”

Mal. iii: 3.—“He shall sit as a Refiner and Purifier of silver.”

PART I.

TO THE POTTER’S HOUSE I went down one day,
And watched him while moulding the vessels of clay;
And many a wonderful lesson I drew,
As I noted the process the clay went through.

Trampled and broken, downtrodden and rolled,
To render more plastic and fit for the mould;
How like the clay that is human, I thought,
When in the Master’s hand to perfection brought!

For self must be cast as the dust at his feet,
Before it is ready for service made meet.
The sanguine-tie broken, and self-will lost—
All laid on the altar, whatever the cost.

But lo! by and by, a new and genius race
Of wonderful beauty and exquisite grace!
Were they once mortal beings? Ah! yes; yet how strange,
The Master-Potter has wrought such a marvelous change.

Not a trace of mortality, nor mark of the clay!
The Chariot of Fire has burned all away!
Wondrous skill of the Master-Potter—the praise is his due,
In whose hands to perfection and beauty they grew.

Thus, with obedient wills, content in his hand,
That do not his power of working withstand—
They are moulded and fitted, a treasure to hold,
Miry clay now transformed to the purest of gold.

PART II.

’Tis sweet to feel that he who tries
The silver, takes his seat
Beside the fire that purifies,
Lest too intense a heat—
Raised to consume the base alloy—
The precious metals too, destroy.

’Tis good to think, how well he knows
The silver’s power, to bear
The ordeal through which it goes;
And that with skill and care
He’ll take it from the fire when fit,
With his own hand to polish it.

’Tis blessedness to know that he,
The work he has begun,
Will not forsake till he can see—
To prove the work well done—
His image, by its brightness known,
Reflecting glory like his own.

But ah! how much of earthly mould,
Dark relics of the mine,
Left from the ore must he behold—
How long must he refine,
Ere in mortal beings he can trace
The first faint semblance of his face!

Thou great Refiner! sit thou by,
Thy promise to fulfil;
Moved by thy hand, beneath thine eye,
And melted at thy will,
Oh may thy work forever shine
Reflecting beauty pure as thine.

[* EDITOR’S NOTE.—The above is an illustration of the transforming and refining processes through which the Sons of God are developed. It is reconstructed by Dr. J. A. Weimar, of Estero, from an old poem, the name of the author of the original being unknown.]

New Century Studies and Reviews

Lucie Page Borden

THE GREAT NAVAL REVIEW.

The Beautiful Spectacle Witnessed by President Roosevelt; Lessons to be Learned From the Magnificent Display.

THE MOST BEAUTIFUL spectacle known to American history confronted the President and his friends on Labor Day, when the great naval review took place at Oyster Bay. It was without precedent in American History, because the most powerful fleet ever assembled at the bidding of this nation paid its salutes to the perspicacious Executive, whose far-seeing eye has proclaimed from the first that the strength of a nation depends not upon its fortresses but upon its navy. The manner in which this spectacle has been described by the papers of the country shows that it marks an epoch in its history. We quote from one of the best known:

“From the roar of the first gun to the last it was a pageant royal in scope and imperial in its suggestions of present power and power to be.” Again, the same newspaper says: “Here was a picture not soon forgotten. The driving rain, the weltering sea, the gold laced officers standing like statues with their hands raised at salute, and before them, the square, erect figure of the President, his round brown head held high, his hat aloft, and the royal purple of his cloak-lining gleaming in a wide slash across his shoulder behind his upraised arm. It was a picture at once imperial, patriotic and pleasing to a degree.”

The statement was also made that in going forth to witness this magnificent review arranged by himself to the nation’s honor and credit, President Roosevelt went to “his apotheosis.” The growth of imperialism in the United States is thus made the subject of spontaneous testimony. The people center in a hero who builds up their national credit by giving them power and influence. Forty war vessels of modern construction, including twelve grand battle ships, some of them not outclassed by any in the world, and all of them fit to take part in any sea fight that the old world affords, from what has been called the war insurance of the United States.

What has President Roosevelt been preaching in his messages for the past four years? “Build up the navy.” This brilliant exploit of his at Oyster Bay may be considered as the crowning achievement of his term of office. The fact that he is greeted with imperial honors goes to prove what has been repeatedly denied by many, that there are those here ready for some demonstrations of imperialism. The old-world imperialism centered in the man who won the most conflicts. The new-world imperialism in its incipient stages, centers in the man who can *do* things. He can build up a great navy out of nothing, and he can make the United

States famous by his rigorous inspection of the trusts and the corporations.

It has been noticed in THE FLAMING SWORD for a good many months, that the tide of public sentiment was setting toward imperialism. The people want a representative head who shall satisfy their fondness for display, and in his own person meet the tide of opposition which comes in from those benighted persons who want to push the country back to its infancy, if possible. The principle of naval expansion has brought President Roosevelt to what has been called, as quoted above, "his apotheosis. When he stood up to receive the salutes of the armored cruisers and the battle ships with their pennons flying in the wind, the whole country did him honor because his prudence had dictated the policy which made the splendid pageant possible.

Those who shriek and whine for the good old days of our fathers, want to keep the country in leading strings. The dash and spirit that instigated Columbus when he set forth to discover the new world, should animate Americans not to hold back but to go forward; not to whine to keep the country small, but to aim to broaden and strengthen its territory. The object of every college-bred man is to fight like a hero when his country calls, because he remembers Bennington and Concord and Lexington, where the raw recruits, undrilled and untaught, kept the invaders back from making this country king's territory. For that reason shall we say that the country has no kings by nature, no kingly men born and bred to be at the head of national politics, fitted to control the destinies of millions? Let us bow the head and salute Nature's noblemen everywhere, and be glad that one man has been found in America, fitted to control the policy of expansion and make it prominent.

When the king comes he meets no response and no reward for long toilsome efforts until the hour strikes when in the providence of God he is to be known and recognized. He meets his apotheosis in the skies. The extravagant praises lavished upon President Roosevelt are nothing in comparison to those which are chanted to the hero of our salvation, not as a nation, but as a race. The national preserver has been seen in Washington, in Lincoln, in Grant, and in the man who helped to free the new world from the Spanish arm; but when God sets his landmarks in the skies, one knows the hour is ripe for greater progress, and that the country must hail with pride the Founder of a new party, having progressive liberty for its title.

The college-bred man thinks he must fight as his ancestors fought in the Revolution, but with modern implements. He does not dream that there is no need of fighting because the modern implements of warfare are so deadly, or because The Hague conference has banished war. When so many salutes are fired and such honors paid to the discoverer of a new continent, to the preservers of the country, and to the most conspicuous man of the age in the political arena, what tributes shall be devised to extol the virtues of the hero whose conquests have yielded him the power of over-

coming all enemies known to mankind, in surrendering to the world the secrets of eternal life and the victory over the grave?

This is the true apotheosis. What does the word mean? To deify; and to deify Theodore Roosevelt is not the intent of the American people, except as he exalts the nation as its head and thus calls out from every citizen the fundamental of imperialism—hero worship. The Christian religion has worshiped its hero and its king, for religion is hero-worship; and the new religion will worship its head and Sovereign in the same manner, for religion is imperialism.

The Champion of Progress.

VERY FEW PERSONS consider what the Founder of Koreshanity has had to resist in the shape of medical, scientific, and religious delusions. He does not run with the crowds, but he holds them all at bay in proclaiming that their most cherished beliefs are but a mass of rubbish, the perishable debris of worn-out creeds and superstitions.

Nothing seems more precious to the men of this time than their faith in heaven. The burial services of the various churches try to mitigate the horrors of the tomb by pointing to a beautiful future for the deceased. This hope has to be supplanted by the truth—that those who have passed out of natural life to go into the spiritual world, are but on the threshold of another brief interlude before they come back to renew the trials of experience. This is harsh and ungrateful to the superficial. It is not pleasant to anyone; but the awful sight of death and decay is not pleasant, yet it has to be incorporated in every one's consciousness as a fact that cannot be obliterated. The poet's pleasing words and the little fictions of those who tell themselves and teach others that there is no death, fall flat with the sound of the earth on the coffin.

The resistance that is necessary to antagonize humanity in its fallacies, has been given to sweep away the cobwebs of the brain and to let the light into darkened intellects. It is not popular to hint that old rubbish is worthless, nor to divide the fortunes of millionaires with them in their lifetime instead of leaving the property to be settled by law after their death. It is not popular in an age of license to preach greater restraint than any other church imposes. It is not popular to lay greater stress on the hard sayings of Jesus when they are almost forgotten under the mild sway of the newer gospel of equal rights and higher criticism.

There is a quality of courage and daring that has to be developed in this age of the world, which never seeks to enhance its own value but is absolutely fearless in denouncing error. Such courage and such daring are found in the personality who encounters opposition for the sake of saving humanity. Think how hard it is to preach equal rights when the authority of the church and the throne are paramount! Yet this is easier than to proclaim imperialism when democracy is at its apex. It is easier to tear down than to build up from the ground. This is the difference between the task of Voltaire and that of the present Teacher. It is easy to incite the multitude to violence, but not so easy to curb its fury and teach it to submit to the restraints of the truth after it is thoroughly indoctrinated with every form of belief contrary to the truth.

The nobility and grandeur of one who stands alone and begins to turn accepted beliefs into ridicule, are the cause of admiration to all who can measure the distance between the ordinary man and the Seer.

RECOGNITION OF TRUE DISCOVERY.

The Character of the Researches of Modern So Called Laureates of Science; Truth Must Ultimately Prevail.

THE EDITOR.

NUMEROUS are the achievements of modern research. Genius has brought to the world many wonders. Modern expositions aggregate these wonders for the view of the public. There one may perceive that beneficent discoveries in astronomy, physics, chemistry, mechanics, and other branches of science have been extensively applied in industry. There, too, the influences of education are manifest; and progress along various lines is at once recognized. The people welcome all these factors of progress, and honor the inventors and discoverers who have been instrumental in contributing so markedly and extensively to human welfare.

The tendency of the world is to accept the theories of modern science on the basis that the practical phases of modern research are beneficent. There is a failure to discriminate between what is actually achieved and the fallacious conceptions entertained by so called scientific men concerning the character of the substances with which they have to do. Progress in discovery is made along the line of experimentation. No theory of modern science has shed any light upon the pathway of discoverers. Not one discovery of modern times is due to the promulgation of any theory of modern science.

Astronomy as utilized in navigation is wholly apart from the Copernican theory. The seas may be traversed successfully by men entertaining other astronomical theories. Practical chemistry is quite removed from the undemonstrated theory of the indestructible atom. The principles of mechanics may be successfully applied by men wholly ignorant of how energy is utilized in a given mechanism. Progress along the various practical lines of research is quite independent of the theories of modern science. The modern wonders in no way demonstrate that the theoretical conceptions of the inventors and discoverers are even approximately true.

It is thus seen that the Koreshan position relative to so called modern science in no way reflects adversely upon the achievements of genius. We have naught to say against any factor of progress. We maintain that a fallacious theory impedes progress. The world advances along these practical lines despite the burden of fallacy and its corresponding and resultant evils. We would have the fallacies rejected that true discovery may be recognized. We would have the light reveal to the world the real source and origin of impulse in the direction of wonder-working research. It is possible for a discoverer to work incessantly for years without recognition. The burden of history is to the effect that every great truth has had to fight its way to the front; and every revolutionary discovery has met with powerful opposition.

A review of the famous Nobel prizes reveals a constellation of bright stars in the firmament of human endeavor. These prizes for some years past have been distributed to men and women, the names of whom are familiar to the progressive reader. Roentgen, Lorentz, Peter Zeeman, Becquerel, and M. and Mme Curie, may be specially mentioned. It may be shown that so far

from their work being in accord with the theories of modern science, it is quite subversive of them. Modern chemistry is admittedly overthrown by the discovery of the phenomena of radio-activity manifest by radium. Roentgen, Becquerel, and Mme. Curie occupy positions of honor in the scientific world. These have achieved great things in their lines. Their work would be great if it should result in naught else than the demonstration of the fallacy of modern chemistry. It would be a much greater feat of the intellect of genius to overthrow every modern fallacy, and reveal to the world the genuine science of all things.

A prominent writer, referring to the discovery of radium and its remarkable phenomena which are now puzzling the scientists, designates radium as "the first example of the transformation of a chemical element." This shows how little even those scientists who are forced to concede the fact of actual transmutation, know of the laws and principles of metamorphosis. Was the obvious transmutation of radium to helium emanations really the first example of the transformation of a chemical element? Was the law of transmutation ever operative before? Has any one the honor of priority of discovery of the actual destruction of the atomic and material base in the generation of energy?

We maintain that the vaunted great discoveries of radio-activity that have supplied the factor of agitation in the scientific world and led to the rejection of the theory of the indestructible atom, took place some thirty years *after* the really great discovery of the laws and principles of transmutation; thirty years after the Founder of Koreshan Universology demonstrated the interdependence of matter and spirit in his own laboratory. Continuously from that time until this, Koreshan Alchemy has been promulgated, the laws of transmutation defined, the source of energy declared. The world has turned the ear of indifference to his words and regarded his work with prejudice.

The world is unkind and inconsiderate of its greatest benefactors. Honor came to Columbus after his time; his natural life closed in want and degradation, he having been sent back from Cuba to Spain in chains. The work of Jesus the Christ, important and divine though it was, failed to meet recognition from even his own race. A forceful writer has observed as follows: "Contemporaries are seldom grateful to discoverers. More than one instance is on record in which a man has injured his fortune and lost his happiness through the elucidation and establishment of a truth which has given him immortality. It may be that there are physical truths yet to be brought to light, to say nothing of application of old truths which, if they could be announced and demonstrated today, would be the ruin of the discoverer. It is certain that there are moral truths to be discovered, expounded, and enforced which, if any man had now penetration enough to see them, and courage enough to express them, would cause him to be regarded by the present generation with horror and detestation."

But the discovery and demonstration of the law of transmutation by KORESH in 1870, was neither the first instance nor example of the transformation of an element. He then but revealed an eternal law, and demonstrated eternal principles. The transmutation of elements has gone on ceaselessly from all eternity past. The destruction of atoms is taking place everywhere; and the processes of materialization of spirit are continuous throughout the cycles. Transmutation is present in the slightest vibration, in every motion, in every impulse. The processes of life are the processes

(CONTINUED ON PAGE 14.)



In The Editorial Perspective.

THE EDITOR.



THE ANTHROPOSTIC SUN is the analogue of the sun of the physical cosmos. The light of the human world must emanate from the Solar Center of the world of humanity. The orb of day familiar to all eyes, is aptly called the celestial symbol. It portrays something higher and greater than itself, glorious though the physical sun really is. Likewise the physical world symbolizes a world on a higher plane, known as the world of man. Language would be deceptive and meaningless if the terms sun and world as applicable to two distinct domains, did not designate analogous forms and functions in those spheres. In the Hebrew and Christian Scriptures the earth is known to represent humanity; and the Sun of Righteousness is unmistakably symbolized therein by the sun of the natural cosmos. The sun in Libra brings to us again the Autumnal Festival of the Koreshan people, upon whom the light of the anthropostic Sun has shone. Libra is the fitting sign for such a sun. It is indicative of the world's period of equilibrium. There was one who said, "Come unto Me and I will give you rest." The promised rest was to obtain at the last day. The last day is the seventh. That day is produced by its sun. The day in its higher significance is Deity; for it may be shown conclusively that the words day and Deity originated in the same primitive root, meaning to shine. "Our God is a consuming fire." He is a source of light; he is the Light of the world. That light in scientific has come to the world again. It is the light of the new world. Thousands believe we are in the dawn of the new age; indeed, the progressive people of the entire world are expecting a new era, the new order of things. We are in the beginning of the new day. The Sun is rising. He is a sun with an intellect, and his light is intellectual lumen. It is the light of science; it is the light of liberation. It is the truth that is destined to make the world free from its every curse. It is to dispel darkness and destroy every deadly miasma and dissipate the malaria of fallacy. The Koreshans welcome that light. They celebrate its rising. It is the Sun in the sign Libra. The day of its designation is October Eighteenth. It is specifically the day of KORESH, and is fittingly observed by his people every year. If our readers will turn to a copy of the Bible with marginal notes, or to a dictionary giving the meaning of proper names, it will be found that CYRUS (the Hebrew word for which is KORESH) means the sun. In many ancient tongues the word for sun is analogous to the name or word KORESH. The word in the Greek corresponding to Cyrus, is *Kyros*, meaning lord or one in supreme power. Numerous are the traditions connected with the name and related words. It is certainly with unparalleled significance that a personality possessing a name meaning the sun, should now in this period of the world, in an age of science so called, present to the world the light of science demonstrated. He has truly been raised up among the people; he is of the world, in all the conditions that it was foreshown that he should come; he comes in the land of destiny, in the New World, and at the time when great world-issues press for solution.

The time is due; the conditions call for leadership; the people call for light; awakening minds demand the truth. Chronologists have shown the time; they have calculated the time of the end. The date of the advent as fixed by the most striking character in the Advent movement, is in the past. The modern church has never solved the problem of the disappearance of Jesus the Christ. Until it is known how he disappeared, the manner of his coming again will be only a matter of conjecture. Koreshanity defines the processes through which the Lord Christ passed from this world of external things, and it reveals how he will again be manifest in this sphere. In the predictions of one of the greatest prophets of Israel, the Messianic name is revealed. The character of his mission is described. The Ambassador, armed with credentials of authority, has come to make the final treaty of peace. The signs of the times are significant, the events portentous. The old heavens of ecclesiasticism are passing; the old earth disintegrating. The time is ripe, and the day is at hand. The Sun is rising, but only they see it who awake from slumber. To the elect the word goes forth, "Arise! shine; for thy light is come." They must see the Solar Man, the Libra character. Astro-biology points to no other; there is no other science but his; no other interpretation of the Bible and Nature that is true. The Koreshan people have come from the east and the west, the north and the south, to sit down in the new kingdom. The center of aggregation is determined, and thousands will come hither and rejoice in the light of the Sun!

THE MOST exaggerated ideas are generally entertained regarding the apparent size of the sun and moon, especially the sun when setting or the full moon when rising, when the one or the other frequently appears very much enlarged. We have heard people say of the sun when setting on the sea horizon, "It looks as large as a plate." And again, of the rising full moon, "It appears to be as large as a wagon-wheel." It is obvious that the sun and moon are magnified by the imagination. As to whether the moon looks as large as a plate or a wagon-wheel, depends upon how far removed from the eye those objects may be. This statement may appear very strange to many, but it may be easily verified: A ten-cent piece held at arm's length more than covers the disc of the sun or moon. To be more exact, the sun and moon subtend each an angle of about 30' of a degree. Held at arm's length, a disc one-quarter of an inch in diameter subtends the same angle. Therefore, to us the sun or moon appears to be smaller than a gold dollar. The apparent enlargement of the solar and lunar discs is a mere optical illusion, or a deception of the imagination. They present the same diameter when in midheaven as when apparently enlarged on the horizon; this is positively proved by definite measurement. Correspondingly and similarly, lack of information as to the facts has led astronomers of our time to enormously exaggerate the size of all the heavenly bodies. They suppose the sun is about 886,000

miles in diameter, and situated at a distance of about 92,000,000 miles; whereas, the fact is the sun does not exceed twenty-five miles in diameter, nor is it more than 900 miles above the surface of the earth. Astronomers make still greater exaggerations concerning the size and distance of the stars. It is held that some of the stars are millions of times larger than our sun, and millions of times farther away. No star visible in the gem-set firmament is more than one thousand miles from the surface of the earth, and not one is larger than a point. No telescope yet constructed has ever magnified the diameter of a star a particle. That the stars are points is demonstrated by the fact that in the occultation of a star by the moon, the star does not disappear gradually but suddenly, whereas in the case of the planets there is a gradual disappearance. Telescopes magnify planets, because planets are discular; the stars are brilliant points, points of intense combustion.

IN A RECENT address Dr. Lyman Abbott discussed social questions and related problems. He conceives that there are three principal conceptions of human relations—autocracy, individualism, and fraternalism. The world has passed from forms of autocracy to individualism, under which there are competition and conflict. Dr. Abbott affirms that "the age of competition is giving way to the age of combination. There is no power that can stop this tendency." Concerning society he says: "Now we are entering into the epoch of fraternalism. Society is not a mere aggregation of individuals. It is a person, a unit. Government is a distinct organism. It has its intelligence, its conscience, its laws." Dr. Abbott is fortunate in entertaining such conceptions, for in the main they are true. In this age of materialism and consequent blindness, it is difficult for the mind to conceive of the great truth put forth by Koreshanity, that great organic movements are in the form of a man. The primitive Christian church was "the body of Christ," having members corresponding to the members of the human form. The great universal empires from Babylon to the present were presented to Nebuchadnezzar's prescient vision, as a great image in human form. The Grand Man of a given cycle is constituted of the orders of progress from head to foot of the anthropotic Zodiac. The various societies of heaven seen by Swedenborg appeared in human forms; even heaven itself was in the form of a man. According to the ancients man is microcosmic; the aggregate mass of humanity is macrocosmic. The world of humanity corresponds to the physical world. Righteous and scientific society must be patterned after the form of the human body and its analogous cosmic form, with all corresponding functions. Society as at present existing under competition, under individualism, is not in true form. The government of the cosmos is imperialistic. Restoration of true and righteous order must be made through a mentality comprehending the science of universal order, revealed through the discovery of the analogous cellular forms of man and cosmos.

THE MODERN world is agnostic because the mind in contemplation of the numerous theories of religion, philosophy,

and science is led to confusion, and then to the conclusion that if so many of them are erroneous and fallacious, it is not likely that any one of them is wholly right. The modern mind feels utterly incapable of determining which of the various theories or systems is the true one. Many are led to exclaim when first coming in contact with Koreshan Universology and the claims of its Founder: "What of the philosophic doctrines of such men as Socrates, Plato, Pythagoras, and a host of other thinkers of both ancient and modern times? Is all their thinking to no purpose, and their work of no avail?" We answer that the law of progress leads toward the goal. We may consider that the work of the various thinkers of the world involves processes of cyclic elaboration of the refined substances of love and wisdom, of which the Almighty, the great Alchemist, creates the worlds or ages. We do not say that the philosophies of the past were fallacious in the planes in which they were declared. We do not disparage the work of thinkers of the present day. There are various grades of mentality and planes of mental activity, and spheres of mental relations; and every one of these spheres has its star points, its brilliant intellects which perform necessary functions in the way of great world-activities. The higher spheres are the more central. There is a highest and most central sphere of the world of mind and life. When a man speaks from it, he is the possessor of the highest and most absolute truth of all. His conceptions are the greatest and grandest. He is the most broad-minded, the most liberal, the most tolerant of the views of others. His field of view is the very widest, because from the center he may view the entire universe. Koreshan Universology originated in and proceeds from such a sphere; it is therefore the truest truth, the brightest light, and the most scientific knowledge.

STENSLAND wrecked the Milwaukee Avenue State Bank at Chicago, ran away, and was finally caught in Morocco. He was brought to trial immediately after his return, plead guilty, and was sentenced to the penitentiary. He had embezzled about \$400,000, and many depositors are made to suffer the loss. Of course, everybody looks down on Stensland now for his misappropriation of funds. The question is being discussed in many circles, whether Stensland is in reality any more guilty than many others who, through unfair competition and factors of oppression, are stealing away the products of labor. Stensland has come to judgment and received his sentence. There is a still more severe judgment coming upon the wealthy classes. The prediction of the Apostle James is about to be fulfilled.

IT IS RELATED that an Indian upon being asked to listen to what the "great father" at Washington had to say to him, flung himself haughtily upon the ground with the words: "I have no great father at Washington. The sun is my father; the earth is my mother. I will repose upon her bosom." The tradition to which he gave expression was more true than numerous conceptions of modern scientists. The earth is in reality the great "womb of Nature." It is therefore cellular in form, and we inhabit or dwell within it.

The Open Court of Inquiry.

THE EDITOR.

Scenes of Universal Conflict.

"I was asked the following question: Why is there so much conflict in Nature, as manifest in animal and plant life? I answered it, but not quite satisfactorily to the inquirer; and I ask you to answer it in the Open Court of Inquiry. I appreciate THE FLAMING SWORD very highly, and wish you unbounded success."

There is conflict in the laboratory of the chemist. He wishes to produce certain chemical results. He puts two or three elements together, and they attack each other furiously. The conflict lasts for a brief period, and all is quiet and peaceful. Then he proceeds with his work. The results were attained through conflict. Other chemicals unite without struggle, because an affinity exists between them.

Conflict and affinity constitute the two great processes through which unity of substances is reached. The universe is a great alchemical laboratory. The substances manipulated in it are not mere inorganic elements. They are the substances of life in its various planes and species. Everything exists for use; everything contributes to the successful conduct of the universal government, and subserves the end in view. That end is the production and maintenance of life in equilibrium. There is a rest-point to be attained. It is the point in time when there is no more conflict for the elements of life that have passed through ages of transmutation under the supervision of the great Alchemist. The age of rest is the Golden Age of six thousand years.

The reason that there is so much conflict in Nature is simply because, in the economy of the universe, it cannot be avoided. The various states and changes that exist and take place are all essential. The animals fight and feed upon each other; and all animal and human life subsists upon the substances of living forms. The only way in which numerous animal species can obtain their food is through conflict. And correspondingly, the only way, under certain conditions, to settle the difficulties and issues between different peoples is through war. The

principle of war is as necessary as the principle of affinity.

It is supposed by some minds that because there are competition and conflict manifest in Nature and in the affairs of the world at present, that competition must continue, because it is a universally active principle. Everything in the universe has its opposite. If there is conflict, there is rest. If there is war, there is peace. If there is chaos, there may also be order. Competition in human affairs has its opposite in communism, in which the plane of human equipoise may be reached. If conflict has been inevitable, so is the ultimate rest. There is peace after a war which settles great world-issues. There is wisdom after experience.

The school of universal experience is essential in the great work of development and progress of life. When the perfect Man stands forth in the world, it can be said of him that he has passed through all stages of experience, from the atom of the lowest order to his life and mind of the highest plane. He has come in touch with every element; he has existed in all universal states, and has passed through all the changes essential in the great universal laboratory. He is therefore finished; his conflict is at an end; he has fought a good fight and won all the treasures of life. He is the man of character, the man of power. He is what he is because of his experience in all spheres and planes in ages past.

The Propagation of Sunlight.

"I have a little question concerning the hollow globe which puzzles me, and I should like to have it answered either in THE FLAMING SWORD or by letter. A German friend has asked me, 'How is it that you can at sunrise see the sun from a mountain-top sooner than those below, while according to your idea the sun should be seen later from the top; and the higher the mountain the greater should be the difference in time?' I admit that he had me guessing, and I promised to put the question to the Editor, and I hope he will help me out of my trouble."

The problem noted above is not of difficult solution. It requires only a

little consideration of the factors of propagation of sunlight in our atmosphere. According to the ordinary conception the earth is a convex sphere, illumined by a giant sun situated at a distance of about 92,000,000 miles from the earth. Rays of sunshine are considered to be straight; and as they pass over the earth at sunrise—that is, over what might seem to be the edge of the earth if seen from a distance, they illumine the tops of objects in elevation farther west.

There is a seeming agreement of theory and fact there, because the entire theory of modern astronomy is constructed in accordance with appearances. It is a fact that mountains are illumined at their tops before their sides and base. We have seen the shadow of the earth projected on clouds in the west a little before sunrise; and corresponding phenomena may sometimes be observed in the east after sunset.

Let us observe the relation of the facts regarding these phenomena. At sunrise, the rays of the sun as they pass the observer are known to be horizontal. The sun itself is not touching the earth east of us; it only appears to do so. At London it is high in the mid-heavens when it is bidding good morning to Americans. At the same time, west of us we may see the mountain-tops and cloud-banks lighted up some minutes before the light creeps farther down toward the earth in the west.

Now how do these facts obtain in the concave earth? Why, simply, instead of the propagation of sunlight being in straight lines, it is in curved lines, downward and outward from the sun. In some of our diagrams we represent the general direction of the progress of the solar radiations. But the scale is not large enough to show all the details. Rays of light passing horizontally over the earth at sunrise and sunset, pass onward in the curve, rising from the earth and extending upward, illumining mountain-tops and cloud-banks.

The curve of the solar rays sustains about the same relation to the earth's

concave surface, that the supposed straight rays are conceived to sustain the convex surface of the earth according to the old system; and thus the phenomena attending sunrise and sunset are rationally accounted for from the basis of the demonstrated cellular form of the earth.

What Are Living Wages?

The following from the Baltimore Labor Leader forcefully points out the fact that living wages are such as would enable the workingman to maintain a home and educate his children; anything short of that is not just to him. It should men work for wages at that is, should the wage-system exist? We declare that it should not. If wages constitute no adequate

compensation for man's toil. Common ownership and common appropriation of the products of the performance of use constitute phases of justice not only to workmen, but to all men, when competition and its wage-system are abolished:

A living wage ought to be sufficient to secure for every able-bodied, right-minded, sober, and industrious working man:

1. Enough to keep not only himself, but also a family, in a healthy state of mind and body.

2. Enough to permit all his children to take advantage of the public-school system.

3. Enough to enable him to acquire a home of his own.

4. Enough to permit him to accumulate a bank account sufficient to furnish some security against sickness and old age.

Is there anyone prepared to say any workingman, no matter how humble his work may be, ought to be content with less? Can we boast of our American freedom if we know that there are not only a few men, but millions of them, whose wage is so meager that it is an absolute impossibility for them to have a home or educate a family?

The Tonic of Cheerfulness.

Lead a cheerful, contented life; look on the bright side of things; down with worry; and then, if there is nothing organically wrong with your system, you can make tolerably sure of steering clear of most of the ills to which a renegade flesh is heir. A morbid imagination can bring about almost any condition of the body. We can think ourselves into maleficent moods which produce precisely those possibilities that we are worrying ourselves about. Even cancer is not infrequently the consequence of mental distress.

Be cheerful, be contented, desire what you will, but desire it with a cheerful, contented mind. The wholesomeness of this advice admits of no denial. Cheerfulness is of much more value to the human constitution not organically defective than the contents of the medicine bottle. The effects of worry and discontent are disastrous.

Thousands fail in life and become invalids, not because they had anything definite the matter with them, but because their lives were passed in ceaseless friction. They were perpetually rebelling against the situations in which they found themselves. A cheerful temper not only makes the best of everything,

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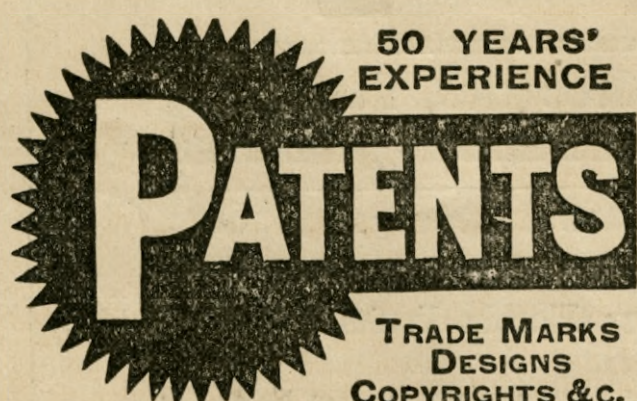
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(Continued from page 9.)

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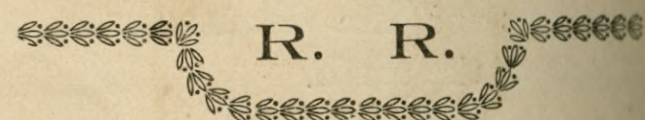
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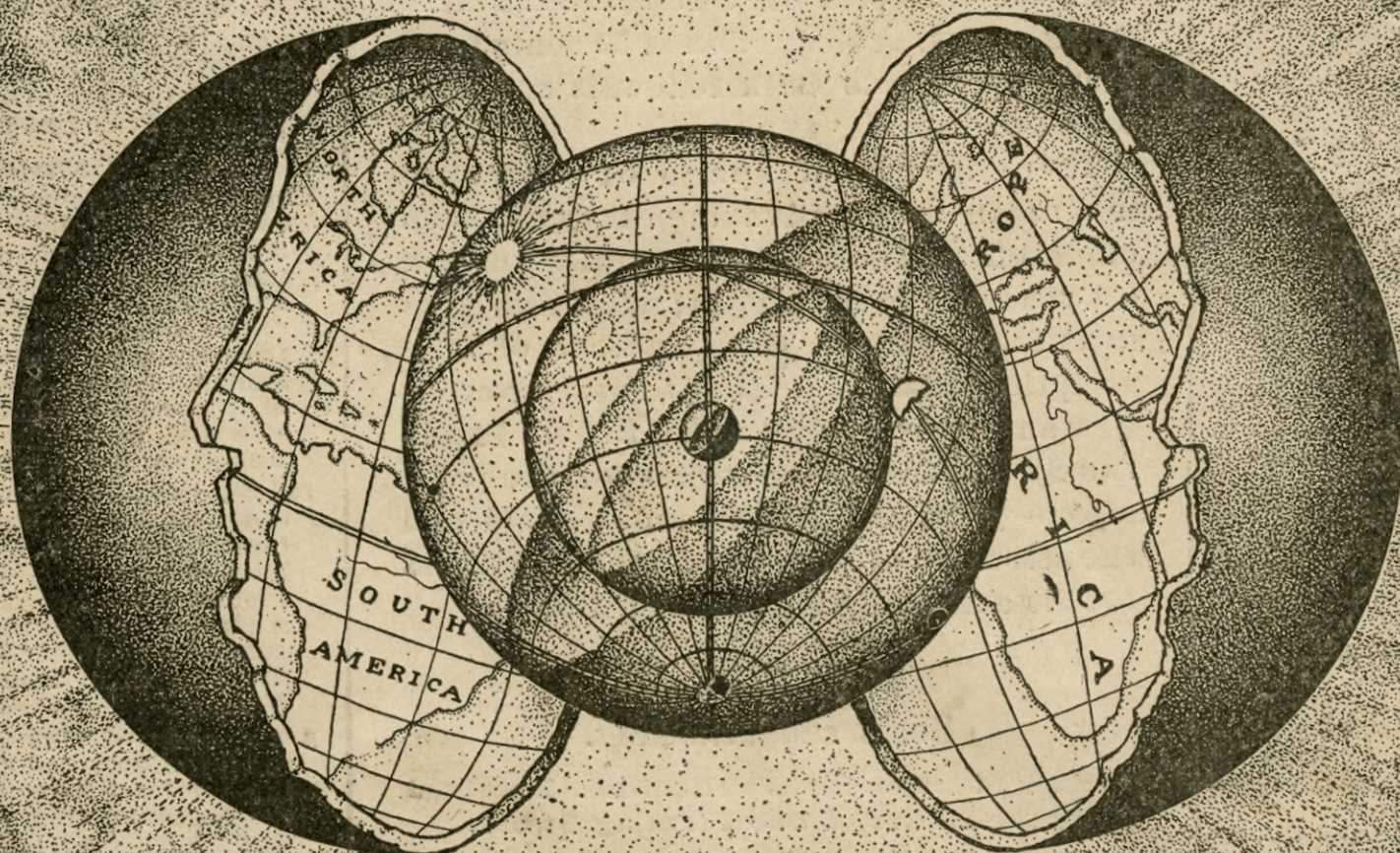
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